

THE BAPTIST.

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A Memory.

A line in a paper article today has set my mind ruminating on the past of twenty-five years ago. There comes before me the grand form of a grand man. Nearing the four-score mile stone in life's journey we may well conclude that the great heart, with its great bounty, where so many weaker ones in the hour of weakness found encouragement, will soon pause. Then from far and near, from scores of noble men, who sat at his feet, loving tributes will be laid upon his bier. The strong man, undermined by the infirmities of age must soon sink over-wearied, as one at nightfall after having borne the burden and heat of the day. His work remains, wrought into the lives of those who gathered in the halls of that grand old institution over which he so long presided. Noble man, he gave the best he had to build up and maintain the college which means so much to the Baptists of Mississippi—and not only to the Baptists, but to the cause of education in that State. Others gave money, of the bounty which God gave them they lent a hand to keep the old college moving, but he gave more than money, more than money could buy—character. Through his labors that institution stands high among institution of like grade in the South. In the dark days of the college along in the 70's his noble spirit, aided by a noble band of co-laborers, stemmed the tide of disaster that befell the school. His familiar form on the campus, his spicy lectures to the boys at roll call, his urgent appeals to the brotherhood through the "Baptist Record" and the stirring addresses he made at our associations and conventions kept the old college moving, money or no money.

It's worth a whole college course to have been a student under him in those days and witness his heroic bearing under the difficulties which beset the school. Thank God for the memory of his struggles. They whisper of greatness of soul one seldom meets in a lifetime. Yes, Bro. Webb, we students of those days, cherish your memory and teach our children to revere your name.

This tribute of love in no way detracts from any one who has served in the same capacity. It is simply my desire to say before the end comes what would be in my heart to say if he has gone from us.

As the writer once said in bidding farewell to the old college, and its president, so he says now, with all the tenderness of his soul, Good-bye.

J. A. SNYDER.

Delhi, La.

Working Up A Collection.

Great collections do not come by spontaneous combustion. Like all other good things, they must be worked for, and all the more, because they strike a direct blow at selfishness. For this reason, as well as others, collections are good for the soul. Receiving may encourage selfishness. Giving is better than receiving because it develops the soul Godward. No church can be much unless it gives. Therefore, collections are for the church, even more than for the mission cause. The giving church always gets more than it gives.

But a niggardly collection hurts a church. It contracts the souls of the people, and degrades the standard of church life. A noble collection ennobles, enlarges and blesses a church as nothing else will. Every wise pastor will earnestly desire his church to do the correct thing as to a collection. But many earnest pastors fail because they do not go about working up a collection in a sensibly way. How can it be done?

Make an atmosphere for the collection. Everything must have an atmosphere to do well. To make a healthy Atmosphere for a collection the pastor should put giving on the right principle and back what he says by the Scriptures. Thus saith the Lord is the end of controversy. The Word is plain on giving. All are to give and each as the Lord has prospered him. The tenth should be preached with holy boldness. O, man of God, preach the Word, be instant in season and out of season. Do not pare down the truth to meet selfishness or prejudice, but conquer these with the truth. Do not scold, nor blister; preach the truth in the love of it and help your people. And be cheerful and happy. The Lord loveth a hilarious giver, not a long faced one.

2. See your leaders and bring them to see their duty to give up to the right standard. This is vastly important. If you have sub-organizations in the church, such as Sunday schools and mission societies, enlist helpers to make sentiment. At the proper time, take your collection, and press every one to do the right thing, just as you would press people to do their duty about any other thing. O preacher, be honest, sincere, courageous, and don't forget your own duty to give. Don't lie down on God's cause. A mendicant ministry is a curse and the reason so many preachers are poor in money is because they are mendicants in their souls to start with.

3. The third stage in a worthy collection is the gleaning. Always some are not there, and some who are there fail to give. See them all in person. Pass no one by

but let it be understood constantly that God requires all to give, and the church will expect it. Keep a stiff breeze blowing in the right direction.

Commence at once and set your figures up to the right notch. See that your people do their duty this time.—Missionary Worker.

Bro. Byrd's Work.

Plantersville, Miss., Aug. 25, '04.

T. J. BAILEY, Editor Baptist:—

August 18, Prof. J. E. Byrd visited Association at the following churches:

Pleasant Hill, Boughfala, Bethel, Ballardsville, Richmond, Evergreen, Plantersville, and delivered two addresses at each church which were highly enjoyable.

Bro. Byrd I believe is a warm-hearted Christian. I would be glad the Lord would send him next year on the same work.

Bro. Bailey, we would be real glad to have you come to our Association, the Judson, which will convene with Ballardsville church, commencing on Tuesday after the second Sunday in September, about 7 or 8 miles east of Tupelo.

Yours in Christ,

P. J. MATTOX.

The Prudential Insurance Company will not consider applications from persons either directly or indirectly engaged in the manufacture, handling or sale of malt or spiritual liquors. Circulars to this effect were issued on August 1st to its 12,000 agents. The circulars declare that general experience has shown this class of risks to be undesirable.

The Southern Baptist Witness, which was published at Jacksonville, Fla., is now published at Orlando. It seems that the ownership and editorial management have passed from the hands of Dr. W. A. Hobson and Rev. J. B. Holley. Its business management goes into the hands of a Board of Trustees and the editorial conduct into the hands of Revs. C. S. Farriss and C. H. Nash. The paper came out last week in the broad-sheet style. This style may be continued, we do not know.

Mutual Admiration Society.

"Make your church worthy of the respect and confidence of your children." "Try to train up your children to be worthy of the respect and confidence of your church."—Dr. S. H. Carlisle.

As an advertising scheme, Harris Business College is offering a few scholarships at a big bargain. Write them.

Baptists at Northfield.

At a meeting of about 400 Baptists in attendance upon the General Conference of Christian Workers at Northfield, Mass., Aug. 12th, 1904, it was unanimously voted that the following paper be sent for publication to all Baptist periodicals in the United States and Canada, and that the committee whose names are signed be authorized to prepare a program for the convention provided for in one of the resolutions:

In view of the great evangelistic movements now going on in the English-speaking world, we are convinced that the time has come when the Baptists of America should organize for the promotion of evangelistic work in our churches.

We believe that every Christian should, like Andrew and Phillip, seek to win others to Christ, and we would earnestly entreat every Baptist in America to become a personal worker in winning souls. This, however, does not dispense with the calling of the evangelist plainly recognized in the New Testament. There are few, if any, pastors who do not need the assistance of wise and efficient evangelists. Most pastors are so burdened with pastoral duties that they have little time or strength for extra evangelistic meetings, and, even if they are ideal in making their regular services evangelistic, they need the new witness to the old truth that many in the community whom they have been unable to reach may be won to Christ.

Such evangelists should work with pastors, that evangelization and edification may go together. For an evangelist to work in a pastorless church is not a wise expenditure of effort, and for an evangelist to go to a mission field, and after he has gathered a group of converts, to leave them without pastoral care, is akin to the heathen custom of exposing infant children to wild beasts.

There are men in the ministry whose intense passion for soul-winning more or less unfits them for the necessary routine of pastoral work. They may not be all-round men like patient, laborious pastors; but having their call from God, they have their mission in the church, and should be used to the best advantage. They should be free to go from church to church, inspiring others to win souls for Christ, and enlarging the spheres of pastors by giving them more members to develop in Christian graces.

We believe that the time has come for the Baptists of America to organize for more aggressive evangelistic work, and the following are some of our reasons:

1. There is universal need, greater in some places than in others, but great everywhere.

2. There is an evangelistic atmosphere in the English-speaking world.

3. There are people of means who are ready to invest money in such a work, and thousands will rejoice to give small amounts.

4. Money given to this work will add to the receipts of our Missionary Soci-

ties, Home and Foreign, by increasing their constituencies and the spirit of liberality which always comes with a genuine revival. There was no lack of money after Pentecost.

5. There is a wide-spread desire for some sort of union between Baptist organizations North and South, and evangelism is the basis upon which all may unite.

6. No one Society or Board with its present burdens can give to this work the attention which its importance demands, and every Society or Board is almost equally interested in evangelistic work. Successful evangelism will give our Home Mission Societies a larger constituency for the promotion of their great work in desert places. Our Foreign Mission Societies can build large structures in other lands only as the foundations at home are broad and solid. Our Publication Societies will be benefited in all their departments by a campaign of evangelism. Our Educational Societies are deeply interested in the evangelization of our colleges and universities. The Young Peoples' Societies will be increased in numbers and efficiency. Therefore,

Resolved, That we issue a call for a Baptist Evangelization Convention, to be held in St. Louis some time in May, 1905, to be composed of delegates from all Baptist churches, societies and organizations in the United States and Canada, the object for which shall be to foster the spirit of evangelism and discuss the best methods for most effectually carrying on evangelistic work.

Resolved, 2, That we earnestly urge pastors, churches, boards, societies, associations and state conventions to make special efforts, in the meantime to raise money and place in their fields efficient evangelists, who shall give their time and strength to the work of soul-winning in connection with our churches and pastors.

Resolved, 3, That we hear and heed the words of our Lord in Luke 10:2: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

A. C. DIXON, Massachusetts.
J. L. CAMPBELL, Massachusetts.
A. F. WILLIAMSON, Pennsylvania.
C. R. STORY, New York.
LEN. G. BROUGHTON, Georgia.
CURTIS L. LAWS, Maryland.
P. S. CAMPBELL, Canada.

Practical Thoughts.

I have been thinking of the inconsistencies of the Baptists. They claim the Bible as their chart; yet few study it, and hence know little of the true way. Too many trust to a casual reading or the opinions of the preacher. The preacher may be a man of opinions only; never heaving investigated declarations to conviction. Then it is quite possible that he may regard the Old Testament as authoritative as the New.

It is questionable whether the "law and the prophets" are not pressed too pointedly,

instead of the commandments of Christ the Lord. The Old Testament contains "the Scriptures" of Paul's day; the New Testament is the revealed "Word of God." We are "no longer under the law, but under grace;" and the gospel is not a simple addition to Judaism, as some seem to think. Hence temple worship has passed away, and cathedrals are not commanded.

The second coming of Christ may be near at hand, when he comes in his exaltation; but until then we are under the ministry of his humiliation. Pride and selfishness are to be set aside and service and sacrifice substituted. Hence the "come to the temple" to worship has been succeeded by the "Go" of the gospel, into all the world." Churches are to teach disciples and indoctrinate, and to send out laborers into the field. It is not the pulpit, but the preachers that are to convert the world through their ministry, with the attendance of the Holy Ghost.

Again, we Baptists too often neglect to occupy fields and hold them against difficulties and discouragements. This and failures to indoctrinate members has caused great loss to the denomination. By ignoring the doctrine of baptism and making the plea of close communion, in many cases prejudice is raised against us, and so-called liberal views overcome some of our unstable people. Occasionally, through marriage a weak member is drawn into another communion.

New Orleans is more than ever a most important point to be fully occupied. Our efforts there have been too weak and for years it has been practically neglected. At last the denomination seems to be aroused, and earnest work has been begun, backed by sufficient financial support. Pastor Edwards of the First Church has made a new departure in equipping a "gospel wagon." Then the Coliseum is sustaining a mission down in the third district under the charge of Assistant Pastor H. M. Crain and his noble wife. Valence street is wide-awake and St. Charles Avenue is looming up, while all the churches are united in good work.

In the near future something else will be found a necessity for success in New Orleans, and that is a strong Baptist paper. It may not be best to start a new periodical; but a union of the Chronicle and THE BAPTIST, of Jackson, might be the very thing. But I will not enlarge now nor in this make more suggestions.

L. A. DUNCAN.

Kansas City.

BY J. F. HAILEY.

In my last article I promised to discuss the crucifixion and resurrection of Christ, but being put on program for a paper on that subject, to be read in the pastors' conference, I will wait till I have heard their comments before delivering myself to the public.

I'm just in from some week's rustication, and have just read the article of Louis Albert Banks on Christian Science, which suggests an account of what I observed at

their Wednesday night meeting three week's ago. I had intended ever since I came to Kansas City to attend one of their meetings to be able to speak at first hand as to their claims.

There were about three hundred persons present—most of them white; and were as eager and intent as any congregation I ever saw. The leader of music, a lady, was the best singer I have heard in Kansas City. There was no choir, the leader and organist alone occupying the rostrum. The "reader" occupied the pulpit, reading first the account of Peter's walking on the water and then from Mrs. Eddy's "Health and Key to the Scriptures." Then followed silent prayer for what seemed ten minutes, after which the congregation (myself and Mrs. Hailey excepted) repeated the so-called Lord's prayer. This done, the real performance began. A man, apparently a lawyer, rose and commented on Peter's experience, keeping in the line of common sense, I thought; but the "testimonies" of a dozen that followed were in the strain of what you might expect to hear in the voodooism of a lot of fanatical crackbrains. I give a few that your readers may judge for themselves.

No. 1. A drummer spoke as follows: "I was in Cripple Creek, Colorado, and wanted to come to Kansas City. When I presented my ticket to get my baggage checked, the baggage master said, 'Baggage has been checked on this ticket.' I told him he was mistaken, but he said he had no authority to check baggage on a ticket that had been punched, and I must see the superintendent; so I decided to try Christian science, and said, *That superintendent knows there is an eternal principle of justice*. Then I fixed my mortal mind on him, and, in a little bit the baggage master said to his porter, 'Let that go in as local,' which meant to check it free." So you see Christian science helps us in our business."

No. 2. A business man said "Every day I use Christian science in managing the men in the store and in dealing with customers; and often, when a man shows that he doesn't like a thing or wants to go somewhere else, I bring Christian science to bear on him, and he buys the very thing he doesn't want and is pleased with it afterwards."

No. 3. Another man said "The public is coming to understand Christian science, and as their wrong conceptions are cleared up, their prejudice gives way. I had a man to ask me the other day what the difference is between Christian science and mesmerism, and I said, Did you ever see a man mesmerised? and he said, yes. I asked if he ever saw a mesmerised man told that he had a chill, and what the result was. He said the man thought he had a chill and buttoned up his coat to keep warm. I said, to take that chill off, he had to be mesmerised with the idea that he didn't have it? 'Yes?' Well, a Christian scientist would demesmerise him, and leave his mind to act upon his body naturally, and he would never be sick."

No. 4. Dinah, a blooming belle of the

colored persuasion, a woman of weight, even in Kansas City, rose with becoming dignity, and with a wheezing gusto said, "I'm thankful for Christian science—more than thankful. 'Gother day I went down to see a lady friend. She had a severe pain in her side and a terrific headache. So I talked with her, and next morning when I went back, she was set in' up in bed eatin' a big breakfast, and she didn't have no headache and no pain in her side. I'm thankful for Christian science."

There was near, or quite three quarters of an hour of such delectable enlightenment. If I have missed the wording, I have been true to the thought. No. 4 is, verbatim, unless it be the word *big* before breakfast. It gave me a feeling of having spent an hour in the council hall of the infernals. If it were in place, I should like to discuss the cult and its founder at length. Its spirit of propagandage is equal to that of any ism in the land. To be forewarned is to be forearmed.

Field Notes.

The following places have been visited by your scribe quite recently:

Yazoo City, Belzona, Inverness, Morehead, Itta Bena, Grenada, Winona, Vaiden and West.

The Yazoo pastor was found busy superintending the building of the new pastors' home, which is expected to be ready for occupancy by the 15th of Sept. It is a two-story building, gotten up in modern style, with all necessary conveniences for a comfortable home.

The contract had been let for the reconstruction of the church building, which will be enlarged to include the Sunday school room, thus making it up-to-date in all respects. The building is to cost \$12,000 00; thus from the ashes of the terrible holocaust of fire the church comes more beautiful, and better equipped than before. Pastor and people are rejoicing over the future prospects that come to them through the generosity of the Lord's people.

Belzona.—Pastor Maum was absent at Inverness, whither he had gone to hold a meeting. A day was spent looking up BAPTIST interests and renewing friendships.

Inverness.—Here the Sabbath was spent by the writer with his old charge, "The Hickory Grove Church." It was his pleasure to preach for the people at eleven o'clock. After a bountiful repast furnished on the grounds, the pastor favored the audience with an interesting discourse. Monday, pastor Cooper of Itta Bena, was expected to aid in a series of meetings.

Boarding the train Monday morning, Indianola was soon reached, where Bishop Lusk presides. A new man in Mississippi and doing fine work. It was his pleasure to meet here pastor Tull of Kosciusko, and pastor Morgan of Shaw. Bro. Tull was down to aid Bro. Morgan in a meeting. Renewals and new subscribers was the re-

ward of this visit. A night was spent in Baird where there are some fifteen or eighteen Baptists who have no Baptist preaching. Surely something should be done for this people.

Ruleville and Morehead were visited the same day; at night preached for pastor Murphy at Morehead. This young brother is zealous in the cause and should receive encouragement in preaching the Gospel in this destitute field.

Itta Bena.—A day was spent here looking after Baptist interests and a cheerful response was had from a number of friends.

Grenada.—Pastors Roberts and Lee were both absent holding meetings. The cause is said to be prospering in this city.

Winona.—Pastor Rosamond was just in from a meeting in the country, taking a much needed rest. But at this point the writer was overtaken by one of these merciless swamp chills; it came like a gentle morning breeze, but its departure was like a raging storm.

Thinking to escape the unwelcome guest he hastened away to Vaiden and thence to West. A night, however was spent in Vaiden with Bro. McPherson, the father of Mrs. Dr. Rogers of West, where the Sabbath was spent, but to his sad regret he found the chill had not been left behind. About 12 o'clock, m., he was reminded of its presence by a game of hide and seek playing up and down his spinal column. Now it would seem that the chase was ended, but not so, there was only a pause, to take breath and then renew the chase with redoubled vigor; sometime in the afternoon a mighty change occurred, instead of the chilly racers, there came the hot, throbbing, pulsating, heat of the volcano. At last the struggle is over and he hastens home to the Dr., Mrs. L., since which time she has been pouring in noxious powders and vicious looking bombs called capsules. If THE BAPTIST man survives it all he hopes to shake hands with other friends in the near future. More anon.

O. M. LUCAS.

Phaltai.

Bishop F. A. Freeman aided the undersigned in a protracted meeting held with the Phaltai Church, Jasper county, commencing on Saturday before the 5th Sunday in July and closing on the following Thursday.

Bishop Freeman is a very fine preacher. He is scriptural, eloquent, and logical in the presentation of the Word, and has the attention of the congregation, both saint and sinner, from start to finish. He with all, is a high toned Christian gentleman.

The results of the meeting were the following: The church much revived, two for baptism, and many left anxious concerning their souls. In a word, great good was done for old Phaltai Church and the community. I would say to our churches looking about for a preacher to aid in protracted meetings, that they would certainly make no mistake should they secure the services of this good man and most excellent preacher.

J. R. FARISH,
Meridian, Miss., Aug. 25, '04.

Texas News Notes.

Many of our best people in Texas came from Mississippi of course, and let many in-folks back there, who are more or less concerned about their cousins in Texas; so write in order to say a few things, which may be regarded as matters of general interest.

THE CROPS.

Were scarcely ever better than they are this year. Wheat, oats, corn, cotton and hay are all about as abundant as the most sanguine farmer could reasonably expect. While other productions, including fruits, are in the same proportion. But little or no complaint is heard of the pestiferous "bowl worm," the bane of cotton growers of late years. Cotton is opening rapidly and some of the fleecy staple is brought to market already. Farmers are very hopeful of a large yield and a fair price. Merchants are looking hopefully to a great business boom this fall, while mechanics are expecting to build more houses and large barns.

RELIGIOUS MATTERS.

It is remarkable, yet true, that our temporal prosperity seems not to retard, but rather to facilitate and enlarge the spiritual energies of our people, as an evidence of this gracious meetings are reported from all parts of the State. In fact, the revival wave seems to be spreading over our State from center to circumference, and God is gracious to our land, all our people have great cause to say—"Evening and morning and at noon, I will pray and cry aloud."

It is confidently expected that in the approaching campaign, for State Missions the contributions will far outstrip any contribution the State has yet made. This campaign is being placed on the hearts of our generous people, by the tongue and pen of our incomparable mission secretary, Dr. J. B. Gambrell, assisted by as loyal coterie of pastors, as ever graced the ministry of any State in the Union. We are therefore expecting a great missionary report at our Convention at Waco, in December, and trust to be able to pay the last cent due missionaries; "For the laborer is worthy of his hire."

OUR COLLEGES.

Are all hopeful of a large opening in September, to be followed by a most prosperous year. Our State Convention owns and controls five colleges and Baylor University, besides other smaller schools, not the property of the Convention, yet they are Baptist schools, but not included in "the correlation." From these schools, young women and men are sent out to all parts of our great State well equipped in mind and heart for more effective service, than they would possibly otherwise render; in this respect our future is hopeful.

LOCAL MATTERS.

We have just closed a most gracious meeting in our church. The pastor was ably assisted by Rev. R. C. Pender, of Paris. The preaching was masterly and Scriptural. The attendance was all we

could accommodate. Our main audience room will accommodate five hundred besides the Sunday school room and gallery and all the space was frequently crowded. The church people in the town were very much stimulated in zeal and spiritual energy.

At the close of the meeting sixteen were baptized, and two stand approval, and six joined by letter. We raised \$315.00 for the expense of the meeting. We all indulge the hope that better days are not far distant. Our Sunday school has grown from about sixty to one hundred and fifty-six, with a weekly increase of attendance.

The growing length of my letter warns me to stop.

I am cordially,

A. J. FAWCETT.

Farmersville, Texas, Aug. 24, 1904.

Big Level.

On Monday after the first Sunday in August I boarded the train at Saucier, and came to Wiggins where I met Bro. Breland with buggy and horse, who carried me out 7 miles in the country to Big Level Church, where I preached for H. C. Taylor, that veteran of the cross for five days. The church was greatly revived and 3 were added to the church. I have not met any people who were more anxious for a meeting. They went through rain and mud every day during the meeting. There are some choice spirits at this place, a fine field indeed, and my, how they love Bro. Taylor. My work at Epps, Brooklyn and Saucier is doing fairly well. I took charge of the church at Saucier the first of March. I found a few trying with all of their might to do something for Christ, since that, there have been 16 added to the church. The Lord is blessing us at that place. Brooklyn has a fine Sabbath School. The Lord is blessing us here. I will go to Inda and Perkinson the first week in September to assist Bro. R. N. Davis, in a meeting. We ask the prayers of all who read this that we may have a great meeting. May the Lord bless THE BAPTIST and Bro. Bailey.

R. J. O'BRIANT.

Bethel And Berwick.

These churches are in Amite county, some ten or 12 miles east of Centerville. Rev. J. J. Walker is their efficient pastor. The success attained by this noble worker who received neither college nor Seminary training is, indeed, remarkable. God has abundantly blessed his labors both as sower and reaper. It was my pleasure to preach for him both at Bethel and at Berwick.

The meeting at Bethel embraced the second Sunday in August and week "following." Very few attended who were not church members. The pastor requested that the preaching be directed mainly to Christians. His request seemed wise and the preacher acted accordingly. Great crowds came morning and evening. What a joy to preach where all the people go to

church. There were 9 additions, two of whom were received for baptism. The brethren say that their next protracted meeting will be held in a new church.

The Berwick meeting embraced the 3rd in August. This is a new church organized two years ago by Bro. Walker. They have just completed a new house of worship which is easily as good as can be found in any country community in Mississippi. It reflects great credit upon the noble people and pastor. The outlook for this new church is very hopeful. The meeting here, as at Bethel, was conducted with the purpose of "adding to faith" "virtue," "knowledge" "temperance," etc."

The many kindnesses shown the writer by the pastor and his faithful helpmeet, shall long remain in grateful remembrance while his congregations vied with each other in an effort to make comfortable the "visiting brother" who did the preaching.

W. E. HATHORN.

Hermanville, Miss.

Utica.

The church here has just closed a very fine meeting. Bro. R. W. Merrill, pastor of the Vallenace Street Church, in New Orleans, did the preaching. He showed himself a "workman that needeth not to be ashamed, rightly dividing the Word of truth."

On Thursday evening we closed the meeting, having received twenty-five additions to the church; twenty-one of the number were baptized, the other four came in by letter.

As many of us know Bro. Merrill is now pastor of the Vallenace street church the second time. Sometimes it occurs that a church out-grows her pastor, but this man has kept in advance of the growth of this church of his first love, and his successors, who also were his predecessors were such men as Quisenberry and the lamented D. I. Purser.

God bless the church who recently loaned to us her pastor.

R. A. COHRON.

Notice.

I hereby give notice that there will be held, in Jackson, Miss., on Tuesday and Wednesday, September 20 and 21, 1904, a competitive examination for the purpose of selecting a cadet to the United States Naval Academy, who will be examined for entrance during the month of April, 1905. On September 20, a physical examination and on the 21 a mental examination will be held. The applicants who fail to pass the physical examination will be shut out from the one on the succeeding day, which will be held for the purpose of determining who will receive the appointment. The one attaining the highest general average in the mental examination will be appointed cadet and the one the next highest alternate.

The cadet must be between the ages of 16 and 20 at the time of his examination for entrance in April, 1905. It will be useless for any one who will be younger than

1904.

16 or older than 20 at that time to stand the examination at Jackson. The examination will be confined to bona fide residents and sons of residents of the Eighth District.

I have requested Drs. Hunter, Todd and Catchings of Hinds County to conduct the physical examination and the principals of the high schools of Vicksburg, Jackson, Brandon, Canton and Yazoo City to hold the mental examination.

I am very anxious for the District to be creditably represented at the Academy. I want the boy who wins his spurs to wear them and hope that young gentlemen from the District generally will appear for the examination.

JOHN SHARP WILLIAMS.

M. C. 8th. Dist. of Mississippi.

My Meetings.

On the 4th Sunday in July I was assisted in a splendid meeting in which the church was greatly built up and one approved for baptism. The pastor was assisted by S. W. Sibley, everybody knows what that means.

The second in August W. E. Hathorn came and preached (as few others can of his age) for ten days at Bethel and Berwick. The churches were lifted up. 12 additions. Every body in love with Bro. H. Indeed he is one of our coming preachers. God bless him and the paper.

J. J. WALKER.

Madden.

This is a place that seldom if ever the readers of THE BAPTIST have heard from, but the Lord has greatly blessed us recently. Madden is a mission station, established by the Executive Board of the Tishomingo Association. It has the power to receive members and is an arm of the Kossuth church.

We have just had one of those good old time meetings, under an harbor. By God's direction Rev. C. W. Knight, of the Seminary, was sent to hold the meeting. Bro. Knight is a forcible and eloquent speaker and preached the Word with such clearness and power, that many were brought to a knowledge of their Savior.

Bro. Knight taught the Bible with such clearness that many of other denominations are greatly stirred as to their belief and are studying the Bible to find the right way. This is a field for a great work to be done.

May God bless us all.

C.

Berwick, Miss.

I have just closed out my meetings for the summer. My health is broken down. My churches have voted me lief of absence I am going off somewhere to rest. This is the first time in 8 years that I have had a day off, and don't suppose I would have asked for this had I strength to have continued. I hope my brethren may pray for me that I may get well if it is His will. God bless you in the work.

Truly,

J. J. WALKER.

THE BAPTIST.

Kossuth.

Our meeting at Kossuth closed a few days ago. Our able pastor, Bro. G. W. Mahaffey was assisted in the meeting by Rev. R. A. Kimbrough of Tupelo, Miss. Bro. Kimbrough preached the Word of God with clearness and power for ten days, the meeting having closed on Wednesday morning at the baptismal service. Twenty-two were added to the church, eleven by letter and eleven for baptism.

The church was greatly revived and strengthened. May the Lord ever richly bless our pastor and Bro. Kimbrough and all of us.

C.

Kaufman, Texas.

We have just closed a great meeting here. Geo. W. McDaniel, of Washington Avenue Church, Dallas, did the preaching, and it was great.

Our membership was greatly revived. There were 54 additions, 49 for baptism. I have held four meetings this summer and had something like 250 professions of faith in Christ. God has been gracious. P. Pool is doing a fine work at Athens. He has a great field. Donald Allen is bringing things to pass in his most excellent field at Louisville.

When you read this I will be at McComb City in a meeting. Please pray that God will give us a great meeting. I am glad to come back to my native State for awhile. Love to all.

E. D. S. LOMON.

August 25, 1904.

Waynesboro.

As a result of the truth as preached by Bro. J. J. W. Mathis accompanied by the power and presence of the Holy Spirit, six were added to the church by baptism, also one more was baptized who had joined while Bro. Thames was with us, and four by letter.

The entire church and community were strengthened in the faith and were closer united in brotherly love and affection.

Bro. Mathis is one of God's noble ministers fearlessly "hews to the line letting the chips fall where they may."

The meeting lasted eight days and the congregations were large and attentive all the way through.

For all this glorious work we thank God and take courage.

The church called Bro. Tucker for the ensuing year. Wishing the dear BAPTIST much success, I remain,

Yours in Christian love,

W. B. FALCONER.

Aug. 23, 1904.

Meeting.

On second Sunday in August, we began special meetings at Mt. Zion Coldwater Association, Bro. Bacon coming to us on Monday. Meeting continued over following Sunday, Bro. Bacon ably holding forth the Word. Results: we baptized ten and received three by letter.

Paternally,

R. L. BUNYARD.

Como, Miss.

Gloster.

We have just closed a good meeting with the First Church. Bro. J. J. Low of Laurel did all the preaching after he arrived. The meeting had been in progress four days when he came. We were disappointed that the meeting did not run longer but circumstances seemed to demand that it should close. Bro. Low was with us eleven days. His preaching was of a very high order. He is a strong preacher and fine help in a meeting. He can denounce sin, and does it with power, yet with great tenderness and one sees that love is back of it all.

He also feeds the sheep and cares for the lambs. His sermons to the church were very helpful and soul inspiring.

We received 20 accessions to the church, 16 of whom were by baptism. Bro. Low is not only a good evangelist but he is a great pastor as his work at Laurel will attest. He took charge there when the work was just merging from half time, in that rapidly growing little city of 8,000 people, where he had to preach to people on the run, and he had by his tact, zeal and consecration, under the protection and aid of God brought that church into the forefront of our denomination.

May God's blessings rest upon him and his consecrated wife and precious children is my sincere prayer.

W. A. McCOMB.

Hepzibah.

We have just closed a gracious meeting here of six days. Bro. T. J. Moore of Prentiss, did the preaching, and by his earnestness in presenting the truths of the Gospel endeared himself to the people.

The church was very much helped and two were restored to fellowship with twelve for baptism.

R. DRUMMOND.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Giving of our means is clearly a Christian duty. No one can perfectly grow in grace and leave any duty undone. It is just as much a pastor's duty to preach giving as to teach his flock to pray. God asks for and demands material as well as spiritual offerings, and withholding of either impairs the other. "Honor the Lord with your substance."

Discipline.

(Gal. 6:1) "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

How is such a brother to be restored if not forgiven and retained in the church, to turn him out would certainly not be restoring him. 2 Tim. 2:24-25-26. I have not contended that a church had a right to forgive a sin against God, but as drunkenness is a sin against the church as well as against God, if God will forgive drunkenness as a sin against Him (God), so ought the church to forgive drunkenness as a sin against the church. This may be taken as meaning one brother to another, but it can also be taken as the church to one member for as John Thompson knows it takes individual members to constitute a church. Bro. T's references are all right, especially Thess. 3:6, but Bro. T. must read 2 Thes. 3:15. If Bro. T. is not satisfied with this let him prove by giving book, chapter, verse, why a church has a right to turn out members who get drunk and afterwards repent, come before the church and ask forgiveness, not for a sin against God, but for a sin against the church. If he will prove this I give up.

Very respectfully,

BEN FRANKLIN.

Cleveland, Miss.

An Open Letter To the Churches of Copiah Association.

DEAR BRETHREN:

Will you please instruct your messengers to the Association to stay with the Association until after Sunday. In the organization of the association, or soon after, there was a resolution passed by the body asking the churches composing the association to give the pastors the privilege of remaining with the association over Sunday, and so far as I know all the churches ratified the resolution.

Some of the pastors seem to think their churches can't afford to do without them one Sunday—when indeed, the church they serve might be glad of a little breathing spell. Bro. pastor ask your church about it and see how glad they will be to let you off. The church that entertains an association always expect some of the visiting pastors to be with them on Sunday. At the last session of the association the pastors were sick and all the visiting pastors left but one poor little country preacher that worried the people once a month, and he had to bore the folks left over for Sunday at the Association. My, how he did sweat, and you ought to have seen the people.

Brethren, don't let that thing happen any more, please.

Yours in love,

J. C. FARRAR.

Missionaries And Millinery.

The influence of the missionaries has certainly been for the most part beneficial to

the natives. The constant antagonism of the less reputable traders and the beachcombers—the lost human flotsam and jetsam of the South Seas—to the missionaries is shining evidence that their work is for the real good of the natives. But two things they have brought in the life of our joyous brown wards of the coral beaches which are certainly calamitous. These are clothing and, by consequence, pneumonia. As terrible a scourge as elephantiasis is, pneumonia is the more rapidly destructive, and in time it may depopulate the islands. In the good old days the rains beat upon the shining-oiled shoulders and back of the half-naked native as harmlessly as on the well-pruned plumage of the wild duck; but now the cheap cotton shirt or white jacket clings wet and clammy to the skin, the quick chill strikes through the blood, and the end comes with appalling swiftness and certainty. The gaudy be-ribboned, absurd little chip hat pinned to the great mass of long black hair, and the immodest holoku (Mother Hubbard gown) of the women, and the tightly buttoned white barber's jacket above the bare brown legs of the men really reach the climax of absurdity, and, what is worse, they are unwholesome, both for health and morals. But such is the costume of the saved! Well that they be truly saved, for they have made a fair start in their "mijinery" clothes to test quickly the power of their new religion.—President David Starr Jordan, in the August Atlantic.

How the Churches Save.

Pedo-Baptists join the church for salvation. In this they place the cart before the horse. With the cart before him, when the horse would proceed, both turn aside and the journey is over, and if backward he would move, about the same result is obtained.

And when a sinner enters a church to be saved, he usually stands right there until he dies. He is harnessed the wrong way, and unless he is readjusted, he will be heading the wrong way when the trumpet blows.

"By grace are ye saved, through faith and"—not the churches.

But the churches do save, for 'tis through them the world must know of Christ. Without churches—organization—Christianity means but little.—No bond of common sympathy, or of union and little of love Christians all would be as Dr. Gambrell's grass-ridden cabbage plants, having life, but no growth—choked—while those set on alluvial soil, under a glowing sun and cultivated, grow to large proportions.

Then let us cling to the divine pattern and meet and mingle and "grow in grace" and in work, and become "strong in the Lord and the power of his might."

J. E. PHILLIPS.

Two Good Meetings.

On Saturday before the first Sunday I began a meeting with Eld. Z. Loftin's

Macedonia church: Although it rained every day, the large house was filled, and the attention and order fine. I have the best hopes for the grand old church for an advance movement all along the lines. The church prayed, the people listened and I tried to preach. Results seven for baptism, one restored and one received by letter. The church and pastor rejoicing together. Six day's service. On Saturday before the second Sunday, Pastor Z. Loftin began a meeting at Friendship church—the writer put in four efforts with Bro. Loftin, results, eight baptized, the church revived. Macedonia and Friendship were very kind to the writer. Bro. Loftin is universally loved by his churches. God's presence is enriching.

Fraternally,

A. J. BOONE.

Bryan, Texas.

The Lord continues to bless his people here. The new building costing (\$25,000) twenty five thousand dollars is moving up rapidly and it will be commodious, artistic and very conveniently arranged for carrying on the work of a great church. We received six members yesterday which makes about 100 to join since December 1st. There were 91 accessions to the four churches in the association, where it was my privilege to labor in meetings and the churches were greatly revived. Our B. Y. P. U. will support a native missionary and the church is now getting ready for the State Mission offering.

I enjoy reading THE BAPTIST, and constantly rejoice over the great work that is being done in my native State. It makes my heart glad to note the splendid work being done by my successor, Rev. E. F. Lyon. He is a strong man and the world will hear from him.

Come over, Bro. Bailey, to our great Convention in Waco, in November.

G. B. BUTLER.

Bryan, Texas.

Central Grove.

Our church (Central Grove) has just closed a meeting of eight days. Bro. J. W. Lee of Grenada doing the preaching. Our big new church was filled to overflowing at every service save three. Such crowds were never seen at Central Grove. Bro. Lee preaches the gospel in its purity, simplicity, and beauty, presenting Jesus as the sinner's only hope of salvation. Nine were received for baptism and one by letter, the membership revived and strengthened.

Yours,

C. T. KEYES.

The true and wide-awake minister will be more than the preacher. He will be alive to all that concerns his people's welfare, temporal and spiritual. He will have regard to the young as well as to the old, to the poor as well as to the rich. He will seek to make his influence felt as a beneficent force far and wide. He will touch society as well as his church at every available point.—Presbyterian.

Reply to J. F. Hailey.

Not knowing what had become of Bro. J. F. Hailey, I was about to sue out a writ of "habeas corpus" or something of that sort, to know why I could not get the trial demanded. He now comes forth with the declaration that the court has already found me guilty. I suppose, in this case, that Bro. H. has constituted himself both judge, jury and executioner, and found me guilty without notice of trial or opportunity for defence. I therefore appeal to a higher court.

I deny the charge of eliminating the "explicit" statement of Christ in my article referred to. I did not write on the subject of divorce, as Bro. H. would have it, but wrote on the subject of cause for divorce, and as Mark and Luke say nothing about cause for divorce their statements on the subject of divorce was eliminated, since they could not be used without making them say that which they did not say. What they say is right if applied where it belongs, but to force their statement into the case as testimony bearing upon the subject of cause for divorce would do violence to the Scriptures. The simple fact is that the statement of Mark and Luke on the subject of divorce, has no bearing whatever on the subject of cause for divorce, and therefore cannot be introduced.

I am in no dilemma that I know of, and if per chance I should be, I feel quite sure that I am not on the Hailey horn of it.

J. R. SAMPLE.

A Sigh From Hattiesburg.

DEAR BRO. BAILEY:—

The Aid and Missionary Society of our First Church feel motherless over the loss of our loved and honored president, Mrs. Bessie Lackey Stapleton, who leaves us in a few days for Texas, where her husband, our godly Dr. R. B. Stapleton, feels called of God to establish an open-air sanitarium for consumptives. She has been our president longer than any one else has ever before, and having served us so untiringly and efficiently, not only as president of our Society, but as vice-president of our association, we feel that her loss is irreparable.

Every Baptist in Hattiesburg mourns with us, but we feel that we want the Baptist sisterhood all over the State to feel with us and pray for us, that the Lord may raise up some one, not to take her place, but to take up the work and carry it on to the glory of His name.

Many burdens have been lifted from weary shoulders and paths made bright by her loving, cheerful words of comfort, when she pointed them to the Friend that is ever faithful. In her the poor realized a never-failing friend in time of need.

Wherever she goes she will be a blessing to the community and a bright and shining light for the Master, as she has been here. We rejoice with the people of Texas that they will gain such a worker, while we sigh that Mississippi must lose such a force. But we will pray for her, and she will pray for us, and our hearts will be made tenderer, and our sympathies broad-

ened because of her own account to us of the spiritual destitution in the section where she goes. We are only lending her to Texas, and we are looking forward even now, to the time when she will come home.

Mrs. T. S. JACKSON,

Mrs. I. P. TROTTER,

Committee.

Hattiesburg, Miss., Aug. 20, '04.

Natchez.

It was my pleasure to spend from Sunday 14 to Friday 19 with the saints at Antioch Church, near Pearl, Miss. I preached in the forenoon at 11, and after dinner on the ground at 1:30. The dinners were most excellent, the people exceedingly kind, and the meetings gracious. Thirteen were added to the church, eleven for baptism and two restored. The church also appointed a committee to arrange for two services a month instead of one as formerly. This is a decided step in advance. They have a bright and promising young leader in the person of Rev. O. L. Thompson. He is young, vigorous, fine looking and hopeful. I learn also that he is a good preacher. Thus we have a good combination. He will re-enter college this fall at Clinton where he hopes to remain till graduation. We shall be disappointed if this young brother is not heard from in the future.

On my way home I stopped and preached for the church at Crystal Springs. There I found a most noble band of God's people, and was greeted at both hours with large congregations. Their treatment of Bro. Ellis, their pastor, who is in Texas searching for health, is beautiful indeed. Their devotion to him is something glorious, and their care for him in his affliction is truly godlike.

On reaching home I found Bro. and Sister McCrea just leaving for San Francisco, whence they will sail for China. My heart went out in prayer for them as I witnessed the parting from parents and loved ones, and yet I am grateful that God has given them the courage and the grace to carry the glad news to that far away land where hearts are struggling in sin.

Mrs. L. and I leave next week for St. Louis.

E. F. LYON.

Society Hill, Lawrence County.

Such audiences I never saw in a country church. The house was nearly full on Saturday at the first service. On Sunday there were from 1,000 to 2,000 present, and every day during the week the house was full and running over. There was 1 addition Saturday, 7 additions Sunday, 22 Monday, 12 Tuesday, 4 Wednesday, 6 Thursday and 3 Friday, making 55 in all. 46 of these were for baptism. It was a season of great heartfelt rejoicing on the part of the members. Commencing some nine months ago the church has had a great deal of trouble in the matter of discipline. The storm has about blown over, and the sun of God's blessing is shining upon them. They take the blessings of their meeting as a token of God's pleasure

with their course. In the face of prophets of evil who declared the church was doomed to die, they were inexpressibly happy in such large audiences and such a great ingathering. The church is more united and spiritual than it has been for years. Some people were ready to tell us that the First Baptist Church of Hattiesburg would die because of the consistent stand it takes against worldly amusements, and yet 132 have been received into this church since January 1, 1904.

Pastor L. D. Posey is loved tenderly at Society Hill because he is so worthy of it and because of the things he suffered there. He has a truly loyal and devoted people. He is the right man in the right place. Other churches are beginning to call him already for next year. They are in a hurry to try to get him. Great usefulness is before him.

I got 15 new subscribers for THE BAPTIST.

I. P. TROTTER.

Hattiesburg, Miss., Aug. 23.

Meetings.

ROCK HILL.

Embraced 3rd Sunday in July. The preaching—except one sermon—was done by Bro. C. E. Welch. Three baptisms. Two others professed faith and made application but were forbidden baptism by a Methodist father. (A new experience to this scribe).

GALILEE.

Embraced 4th Sunday in July. Preaching done by the writer, except one sermon. Two baptisms the only visible results.

UNION.

Embraced 5th Sunday in July. All the preaching done by Bro. T. J. Barksdale, who did it to the satisfaction of both pastor and people. One member restored, nine received for baptism and the church much revived.

MACEDONIA.

Embraced 1st Sunday in August. Except two sermons, the preaching was done by Bro. J. C. Buckley, who was pastor here some eighteen years ago. The people gladly welcomed him into their midst once more and were much benefitted by his coming. Six were received by baptism. Pastor Buckley expressed himself as well pleased with the progress made by this people since he was last with them.

WEATHEESBY.

Closed meeting here last night. Did all the preaching myself. Good interest and great manifestation of Spirit's presence, but no accessions.

D. J. MILEY.

Providence.

The first week in August Providence Church, Franklin Co., enjoyed one of the greatest revivals in its history. Bro. W. E. Farr of Redbone, did the preaching and did it well. The visible results, church greatly revived, 40 for baptism, 4 by restoration.

Yours for the Master,

HOMER H. WEBB.

Roxie, Miss.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

An Imposition.

In this age of large facilities for quick travel, it is not uncommon to call preachers from places many miles distant to officiate at funeral services. Sometimes these trips involve quite a sum of money when compared with what is left. Indeed, many times there is nothing left, but what is used must be borrowed. Generally these calls are made on ex-pastors, to go back to their old flocks, because of special attachments between them and the bereaved families.

But what is the imposition? Does it consist in furnishing the time and performing the burial services? Sometimes this is quite heavy. But this is not the imposition referred to. It is this: That after he has contributed the time and nervous force necessary to meet the demands in honoring the dead and comforting the distressed, he must return home haunted with the conviction that he has not been treated right. He knows that, if he maintains his credit as an honest man, he and his entire family must make their practice of economy more rigid than ever. The wife had planned to get her a new cloak and some garments for the children. But now all these plans are broken up, and the cherished desire for a supply of new and needed things thwarted. Everything must stop and wait till the expenses of the funeral can be paid.

It is a great wonder that preachers, already burdened beyond any class of men, do not despair and give up the effort. And is it any wonder that the hard-worked wives and poorly provided-for children should become sour and despair of ever meeting the demands of a thoughtless and sometimes stingy public. This one thing, as little as is thought or said of it, goes far toward burdening and discouraging ministers and their families.

We knew an old pastor who was called from his new field back to his old one on a mission of this kind. The distance was

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about 250 miles, and the cost, therefore, \$15.00 for car fare, besides some trimmings. This pastor did not have the cash to meet the expenses of this trip, and must borrow. So he borrowed only enough to pay his way there, wishing and half-way hoping that the family, who were in good circumstances, would be thoughtful and honest enough to hand him a sufficiency to cover his actual expenses. But, to the great embarrassment of the old preacher, the family politely thanked him for his services, but failed to hand him anything whatever. He was, therefore, under the humiliating necessity of borrowing more money before he could get home. The entire expenses of the trip were very little less than \$20.00. This in an important sense, his wife and children had to pay in self denial.

We submit the broad principle that no preacher should be asked to make a trip involving a cash output without prompt reimbursement. If the family, wishing the service is unable to pay the actual expenses, then it is manifestly not their right to invite him. Ten trips a year averaging \$10.00 each will consume considerably more than one-tenth of the average salary paid a pastor.

Now, when there are added to this heavy contribution several other items that do not fall upon other classes of men, the preacher's financial burden is often heavier than he can bear. The result is he finds himself in debt; his good name must go down and the cause of Christ suffer. Who is to blame? Let every one who reads these lines answer this question and govern himself or herself accordingly.

Event and Comment.

Dr. and Mrs. H. F. Sproles, who have spent a month at Monteagle, are now at home again.

Rev. E. D. Solomon, pastor at Kaufman, Texas, is in a meeting this week at McComb City.

Rev. J. P. Culpepper is in a great meeting this week at Osyka. Fifteen additions up to Monday.

Rev. J. E. Trice, pastor at Crowley, La., has been elected Superintendent of the Orphan's Home, at Lake Charles.

In our last issue our types made Bro. J. P. Culpepper say that the Pleasant Hill Church paid him \$32.00 for services. It should have been \$52.00.

Our Book Department has just brought out a new catalogue. Any one who contemplates buying some books might make it to his interest to examine this catalogue. It will cost you only one minute of time and a postal card. In ordering please remember that our prices include postage or express prepaid, which is quite a consideration in building up a library.

Our worthy contemporary, *The Baptist Chronicle*, says: "Rev. Z. T. Taylor, D. D., died in Jackson, Miss., on the 12th." We had not heard of this, and do not know such a brother.

We are informed by Bro. R. Drummond that those who will go on railroad to Strong River Association would better get off at Pinola than at Shivers, as the chances for conveyance will be better. Let all bear this in mind.

The many friends of Dr. and Mrs. T. J. Walne, of Dallas, Texas, will be pained to learn of the death of one of their blind sons, caused by falling from a bridge 20 feet high. We extend sympathy to these bereaved parents whom we have known for many years.

Ford's Christian Repository is now the property of a corporation. Dr. J. J. Taylor, president of Georgetown College, is the new editor and M. P. Moody, business manager. Dr. S. H. Ford, the former editor will be a liberal contributor to the magazine. He is full of years and yet vigorous in thought.

The editor and wife worshipped last Lord's day with the Second Church, Jackson. Pastor price treated the audience to a fine sermon on "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." This church has grown rapidly and still keeps at it.

The Advocate, (N. O.) says of the birth of a son to the Czar and Czarina: "The Czar, it is said, has abolished capital punishment throughout his dominions." We had not seen this stated before, but had seen it stated that he had abolished public whipping for certain offenses. Let those in position to know say which.

It has been found that conflicting engagements interfere so as to prevent the attendance of so large a number of the members of the Commission on work among the Negroes on September 14th, the date originally arranged for meeting of the Commission, it has been deemed wise to change the date. Notice is given, therefore, that the Commission will convene in the city of Atlanta at 3 o'clock p. m., Thursday, September 8th, 1904, instead of the date named previously.

The Baptist State Convention of Texas will meet in Waco, Texas, Thursday, November 10th. Texans are planning great things in the line of State Mission work, and are clearing the track, that this object may have the right of way from now till the convention. We have heard that they have set the gauge at \$175,000. This is a big figure, but Texas is a big place, and whatever the brethren over there undertake they are apt to accomplish. Texas Baptists have had many and serious difficulties, mainly among themselves, but they will come out all glorious.

No Time to Pray.

No time to pray!
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin,
Needs not to pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day.

No time to pray!
Then sure your record falleth short;
Excuse will fail you as resort
On that last day.

What though more drear
Than that our God his faces should hide,
And say, through all life's swelling tide,
"No time to hear?"

Cense not to pray;
On Jesus as your all rely,
Would you live happy, happy die?
Take time to pray.

—Selected.

The Influence of Home Decoration.

The hasty purchase of numberless things for the new home leads to more incongruities than any other method, not barring the ignorant suggestions of every mechanic at work on the house.

As a concrete illustration, I remember a sitting-room in a soft, rich, olive hue. The floor, at the suggestion of the painter, who had been sent to do some touching up, had been grained in alternate strips of what he termed a "lovely cherry color." The lady of the house liked blue, she purchased a deep blue rug picked out in peculiar Oriental greens and reds, and the husband's selection of furniture was mahogany with another shade of old rose coverings. Outside of the painter's misfit everything was "good," but the effect was that of a crazy-patch work quilt. I admit some one lacked artistic taste, but if more time had been taken, possibly much of this result might have been avoided, for, with no taste at all, it could not have been worse.

This thoughtlessness in buying, a sort of mental laziness, is evident in so many of our homes. We see a pretty piece of paper or hanging and want it, never once stopping to think of its effect among its neighbors in our home. If we really see the need of consideration we soon tire and take the "easiest things." I was recently told, "I am so tired of looking at stained glass." Probably the entire time spent during several days had not amounted to three hours, and yet the family will look at that glass every day in the year for many, many years.

A thoroughly satisfactory scheme of decoration and furnishing, one in which all the treasured Lares and Penates seem not to be salvage from the wreck of some preceding habitation, but a competent part of the harmonious whole, produces a restfulness in the home that undoubtedly reacts on its inmates. You know before you see him that the son is a straightforward, manly boy with many interests, in which the family share. You expect the daughter to be gentle in manner and neat in dress,

no matter what its simplicity. Above and beyond all, the home shows that it is lived in, and the evidence of this fact indicates something of the thoughts, feelings and aspirations of the people whose characters are being formed in its sacred precincts.—Home and Flowers.

House Names.

The *Pilgrim* for September says:

The summer homes of many well-known people are known more by their title than by the railroad station near them. The Vanderbilt homes are called Deepdale, Shady Point and Idle Hour. John Jacob Astor's home is known as Ferncliffe on the Hudson; Hamilton Fish calls his place Rocklawn; Lillian Bell's pretty place on the Hudson is called Applethorpe; and Robert J. Burdette's home in Pasadena is Sunny Crest.

Suggestive names are Meadow Brook Farm, Dreamworld, Rock Ridge, Hillcrest, Allaire, Beechmere, Rosemead, Sunny or Shady Lawn, Fair View, Shadeland, Lonely Wood, Bonnie Brook, Ivy Place Shady Nook, Fernwood, Stony Brook, Greenlodge, Grassmere, Red Roof, Hazlehurst, Point Pleasant, Meadowside, Sunny Bank, Rocklyn, Glenmore, Woodleigh, Inavale, Tanglewood and Sunset Lodge. Kill Kare and Lazy Lodge are, of course, only permissible for a summer home, while the Indian phrase Wel-a-wi-ben, meaning House of Peace is beautifully suggestive for all the year home.

Of course there must be music at the christening and all will join in, at least, one verse of "Home, Sweet Home," at the close. When moving into a new home the Germans repeat this little prayer: "Take from us, O Lord, our God! all heartaches and homesickness and all trouble, and grant us health and happiness where we kindle our fire." Selections may be read or recited from The Hanging of the Crane and a part of the blessing of the cornfield from "Hiawatha," by Longfellow and the "Dream of Home," by Moore.

Our Souls and Gold.

There is a precious metal
For which all goods are sold;
Suffice it now to say
We call this metal gold.

I am sure that every reader
Of this simple little rhyme,
Has seen and handled gold
After it has been refined.

From the mine perhaps you've seen it
Probably a good sized block,
But it can't be used for currency
While mixed with quartz and rock.
So to God our souls are useless
'Till taken out from sin,
Earthliness and selfishness
That they lie buried in.

GUSSIE P. GIVEN.

Voice Culture.

Voice culture may be something entirely different from vocal culture. The latter is supposed to be largely dependent upon competent teachers, and has reference principally to the art of singing and musical expression.

The voice culture under consideration is of quite another sort,

and the owner of the voice is responsible for it. It is the tone in conversation, the expression and revelation of feeling under the control of the speaker, and the cultivation of the art of speaking pleasantly.

Have you ever thought of the swift and subtle influence of the voice; the note of approval, the cadence of cordiality, the tunefulness of good cheer, the serenity of peace, the touch of sympathy, the soothing and stimulating quality of love, these find their way to the heart through the tone as much as through the words. Such pleasant speaking lifts up the spirit, quickens and encourages the energies, and sends the hearer on his way rejoicing. Contrariwise, the petulant, discordant sound, the critical and complaining note, the grating, irritating echo of reproach and harsh judgment, the chill of distance and dissent, may make a heart heavy for a long season and positively injure the work of the listener who hears these jarring notes in the voice that speaks.

There are few, indeed, who are not sensitive to tones, whether they have what is called the musical ear or not. Every one can prove this from his own experience. What then? Let us all join the class in voice culture, with as many teachers as there are pupils. It is possible (no one says it is perfectly easy) to control the expression of ill-feeling and to keep out of the voice those irritating and exasperating tones that dishearten the hearer. Without a naturally musical voice one can learn to speak pleasantly in spite of inward tumult or hasty impulse.

A resolute spirit, a loving heart, perpetual watchfulness, devout dependence upon the Source of all help, will insure the pleasant speaking that will help instead of hurting. Ah, how glad we shall be by and by if we have no memories of wounds given by sharp tones!—Young People.

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No. 1. Lv. Jackson..... 5:25 a. m.
Ar. Gulfport..... 10:05 a. m.
No. 3. Lv. Jackson..... 3:35 p. m.
Ar. Gulfport..... 10:00 p. m.

(Ex. Sunday)
No. 5. Lv. Jackson..... 4:30 a. m.
Ar. Gulfport..... 11:15 a. m.
(Sunday Excursion.)

No. 7. Lv. Jackson..... 3:15 a. m.
Ar. Gulfport..... 9:55 a. m.
No. 2. Lv. Gulfport..... 7:35 p. m.
Ar. Jackson..... 12:30 a. m.

No. 4. Lv. Gulfport..... 7:20 a. m.
Ar. Jackson..... 2:00 p. m.

(Ex. Sunday.)
No. 6. Lv. Gulfport..... 4:05 p. m.
Ar. Jackson..... 11:00 p. m.
(Sunday Excursion.)

No. 3. Lv. Gulfport..... 5:40 p. m.
Ar. Jackson..... 1:00 a. m.

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MOBILE, JACKSON & KANSAS CITY R.R.
North Bound—Daily.

Stations.	No. 2.	No. 4.
Lv. Mobile.....	7:00am	4:00pm
Orchard.....	7:27 "	4:27 "
Crusher.....	7:33 "	4:33 "
Semmes.....	7:40 "	4:40 "
Wilmer.....	7:57 "	4:57 "
Latonia.....	8:12 "	5:13 "
Brushy.....	8:19 "	5:20 "
Donovan.....	8:26 "	5:27 "
Evanston.....	8:35 "	5:35 "
Lucedale.....	8:41 "	5:42 "
Bubank.....	8:52 "	5:53 "
Bexley.....	8:59 "	6:00 "
Merrill.....	9:11 "	6:12 "
Leaf.....	9:28 "	6:29 "
McLain.....	9:42 "	6:45 "
Little Creek.....	9:47 "	6:50 "
Beaumont.....	10:02 "	7:04 "
Hintonville.....	10:23 "	7:26 "
Richton.....	10:40 "	7:44 "
Loper.....	10:58 "	8:03 "
Ovette.....	11:12 "	8:18 "
Ellisville Jct.....	11:40 "	8:47 "
Ar. Laurel.....	12:08 "	9:15 "

South Bound—Daily.

Stations.	No. 1.	No. 3.
Ar. Mobile.....	6:30pm	11:30am
Orchard.....	5:59 "	11:02 "
Crusher.....	5:53 "	10:46 "
Semmes.....	5:46 "	10:39 "
Wilmer.....	5:29 "	10:22 "
Latonia.....	5:13 "	10:07 "
Brushy.....	5:01 "	10:00 "
Donovan.....	4:55 "	9:53 "
Evanston.....	4:47 "	9:44 "
Lucedale.....	4:41 "	9:38 "
Bubank.....	4:31 "	9:27 "
Bexley.....	4:24 "	9:21 "
Merrill.....	4:14 "	9:11 "
Leaf.....	3:57 "	8:52 "
McLain.....	3:43 "	8:56 "
Little Creek.....	3:38 "	8:50 "
Beaumont.....	3:21 "	8:13 "
Hintonville.....	3:03 "	7:55 "
Richton.....	2:46 "	7:36 "
Loper.....	2:28 "	7:20 "
Ovette.....	2:14 "	7:06 "
Ellisville Jct.....	1:46 "	6:38 "
Lv. Laurel.....	1:18 "	6:10 "

NORTH BOUND.

No. 2—Daily.	SOUTH BOUND.
Daily—No. 1.	Daily—No. 1.
12:43pm Ar. Mossville.....	Lv. 12:43pm
1:06pm " "Stringer.....	" 12:15pm
1:33pm " "Bay Springs.....	" 11:47am
2:19pm " "Montrose.....	" 11:01am
2:48pm " "Roberts.....	" 10:32am
3:20pm " "Newton.....	" 10:00am

Hattiesburg Branch.

NORTH BOUND	Daily except Sunday.	Daily.
No. 24.	No. 6.	
Lv. Beaumont.....	10 10am	7 10pm
" Wingate.....	10 45am	7 27pm
" New Augusta.....	11 00am	7 34pm
" Mahnd.....	11 15am	7 44pm
" Ragland.....		8 02pm
" McCallum.....	12 05pm	8 12pm
Ar. Hattiesburg.....	12 50pm	8 35pm

SOUTH BOUND.

	Daily.	Daily except Sunday.
	No. 5.	No. 25.
Ar. Beaumont.....	8 05am	5 00pm
" Wingate.....	7 49am	4 25pm
" New Augusta.....	7 42am	4 00pm
" Mahnd.....	7 34am	3 40pm
" Ragland.....	7 18am	3 03pm
" McCallum.....	7 09am	2 45pm
Lv. Hattiesburg.....	6 48am	2 00pm

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for the cause of religion, education,
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culated to create and maintain the
higher civilization, there has always
been one main factor which we
doubt not has contributed a very
large share to the ends sought, and
that is music. All the religious so-
cieties which are based on the Bible
and have reason and common sense
for their foundation, have incorpo-
rated, to a very large extent, in
their form of services this elevating
and ennobling influence. Every edu-
cational institution of any mag-
nitude whatever, finds it one of its
very best adjuncts. It is a foregone
conclusion, then, that music is a
great necessity in any civilization.
Then we maintain that the home,
the very corner-stone of all civiliza-

tion, is indeed very incomplete without this binding and elevating influence within
its holy precincts, and we know too well that the lack of it is very often the cause
of the warring of the family circle, and frequently the down-fall of some loved
and sad to say, never fail to employ its influence to get the unwary within their
power. Great is the pity that every home in our broad land does not use it to the
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humble within his territory at least, to have a musical instrument, as he sells
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Meetings of Associations for 1904.

AUGUST.

West Judson, Ulatubba, 4 miles north-west Sallito, M. & O. railroad, August 30.
Chickasaw, Waynesboro, M. & O. railroad, August 31.
Tippah, Academy, 5 miles southeast Blue Mountain, August 31.

SEPTEMBER.

Sunflower, Shelby, Y. & M. V. railroad, September 6.
Oxford, Bethel, 3 miles southeast Water Valley, I. C. railroad, September 7.
Copiah, Strong Hope, 11 miles east Wesson, I. C. railroad, September 8.
Columbus, Starkville, Aberdeen Branch I. C. railroad, September 9.
Pearl River, Caney, 3 miles from Baxterville, on G. & S. I. R. R. September 10.
Chickasaw, Bethel, 10 miles west Eern, September 13.
Tishomingo, Cross Roads, 9 miles southwest Iuka, September 16.
Mount Pisgah, Poplar Springs, Newton county, September 17.
Strong River, Stonewall, 4 miles east Shivers, Columbia Branch G. & S. I. railroad, September 17.
Bethel: Pine Ridge church, 6 miles s w of Sumrall, Marion county. Saturday, September 17.
Tallahala: Pine Grove church, 5 miles west of Ellisville, Saturday, Sept. 17.
Calhoun, Elam, 3 miles east Coffeyville, I. C. railroad, September 21.
Bogue Chitto, Enon, 16 miles east Summit, I. C. railroad, September 22.
Union, New Providence, 20 miles west Brookhaven, I. C. railroad, September 22.
Red Creek, Cypress, 12 miles east Brooklyn, G. & S. I. railroad, September 24.
Rankin County, Benlah (Polkville), September 27.
Yazoo, Carrollton, Southern Railroad, September 27.
Zion, Spring Hill, 6 miles east Slate Springs, September 28.
Lawrence County, Antioch, 10 miles southwest Monticello, September 30.
Carey, Gloster, Y. & M. V. railroad, September 30.

OCTOBER.

Chester, Clear Springs, 10 miles north-west Ackerman, Aberdeen Branch I. C. railroad, October 1.
Ebenezer: Big Creek church, Jones county, 9 miles nw from Ellisville, Saturday, October 1.
Liberty, Elam, Clark county, October 1.
Aberdeen, Central Grove, 7 miles east Okolona, M. & O. railroad, October 4.
Deer Creek, Hollandale, Y. & M. V. railroad, October 4.
Hobolochitte, Union, 8 miles from Carrier, October 5.
Yalobusha, Grenada, I. C. railroad, October 6.
Lauderdale County, Causeyville, October 7.
Mississippi, Mt. Zion, 20 miles west Summit, I. C. railroad, October 7.
Louisville, Murphy Creek, 7 miles east Louisville, October 8.
Sipsey, New Prospect, 7 miles east Aberdeen, K. C., M. & B., and I. C. railroads, October 8.
Magee's Creek, Spring Creek, 4 miles east Kentwood, La., I. C. railroad, October 8.
Pearl Leaf, New Hope, October 8.
Pearl Valley, High Hill, Neshoba county, October 8.
Central, Bethesda, 6 miles northwest Terry, I. C. railroad, October 11.

Coldwater, Senatobia, I. C. railroad, October 12.
New Liberty, Eden, 14 miles west Sylva, October 12.
Kosciusko, Yockanookany, 10 miles south Kosciusko, Aberdeen Branch I. C. railroad, October 14.
Lincoln County, Damascus, 16 miles west Brookhaven, I. C. railroad, October 14.
Hopewell, Line Creek, 5 miles southwest Morton, A. & V. railroad, October 15.
Leaf River, Washington, Greene county, October 15.
Chocktaw, Blackwater, Kemper county, October 15.
Tombigbee, Highland, 18 miles south Iuka, M. & C. railroad, October 15.
Trinity, Bently, 16 miles north Eupora, Southern Railroad, October 19.
Harmony, Standing Pine, 25 miles north Forest, A. & V. railroad, October 21.
South Mississippi, New Hope, October 22.
Oktibbeha: Rocky Creek church, Newton county, Saturday, October 29.

NOVEMBER.

Lebanon, Ellisville, N. O. & N. E. railroad, November 2.

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Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Mrs. Iza O. Sisson.

It has pleased God to take Mrs. I. O. Sisson to himself. On May 1, 1904, I buried her and her young husband with Christ in baptism. They were both very happy as Christians, entering into church life with real heartiness and zeal. They were a joy to their pastor. Their five short years of married life were marked by love and tenderness. But now the sweet and tender tie is broken, and the gentle spirit has gone home to heaven. Her body was taken to Georgia and laid to rest near the home of her birth.

"What I do thou knowest not now, but thou shalt know hereafter."

I. P. TROTTER, Pastor.

Miss Myrtle Coleman.

Miss Myrtle, daughter of W. B. Coleman of Tula, Miss., passed into the saints rest at 4 o'clock on the morning of Aug. 23, 1904.

She had been sick 22 days with fever. Miss Myrtle was 18 years old, and had been a member of Tula church eleven months. During that time she had been a faithful servant of her Master. She was a teacher in the Sunday school and left dying instructions concerning her class. Twenty-four hours before her death she gave detailed instructions concerning her burial, and admonished her young friends to prepare to meet God.

W. I. HARGIS.

Hugo Overby.

On the morning of August 14 God claimed little Hugo Overby and carried him to realms above.

Son Overby, as everybody here knew him, was eight years old and had been a constant sufferer for about four years. He was a patient sufferer and tried so hard to bear up under the terrible disease; when the end came he fell asleep without a struggle. Son was a good little boy, seemed to love everybody, but above all, would cling so hard to his mother.

May God bless and comfort the bereaved family.

N. B. RASE.

Sweeney.

On the 19th of August, 1904, Sister Francis Sweeney, aged 79 years, passed sweetly and peacefully from this life to the life beyond. Left a widow soon after the civil war, with three children to support, she bravely fought life's battles cheerfully and uncomplainingly. Two of the children survive her, Mr. J. B. Sweeney and Mrs. Sallie W. Glass. She became a Christian at the early age of 12 and honored her profession by a consistent walk and a godly life, which was noticeably impressed upon her children. They rise up and call her blessed. She was one of those who grow old gracefully. Cheerful and content under all of life's burdens, she was a beautiful example of patience. A few months before her death her eyes grew dim until she was almost totally blind.

but she bore the affliction beautifully and without complaint. By a skillful operation her sight was partially restored, for which she constantly expressed joyful thanks to the Giver of all good.

Her funeral was held in the Durant Baptist Church, conducted by her pastor, T. A. Moore, and attended by a large concourse of relatives and friends. Her body was laid to rest in the Durant cemetery, where it awaits the resurrection of the just.

"An old age serene and bright,
And lovely as a summer night
Has led thee to thy rest."

HER PASTOR.

Dr. Z. T. Leavell.

Resolutions of sympathy adopted by the New Hope Madison Baptist Church.

Whereas our Heavenly Father has seen fit to call from us our dearly beloved pastor, Dr. Z. T. Leavell, and New Hope Madison Baptist Church of Christ has sustained in his death a sad and bitter loss; Therefore, be it

Resolved, 1. That we submissively bow to the will and wisdom of our Heavenly Father, knowing that he doeth all things well.

2. That we will love and cherish the memory of our dear pastor, who was one of God's noblemen; he was gentle and tender, loving and kind to all and beloved by all who knew him.

3. That we tender our sympathy and prayers to his bereaved family, believing that God will care for them in their hour of sorrow, and that a copy of these resolutions be given to Sister Leavell, and a copy be put in church book.

Ordered by the church, Aug. 21, '04.

J. A. TAYLOR,

W. M. BENNETT,

W. H. HICKERSON,

Mrs. D. J. DRUMMOND,

Mrs. M. McCLOUD,

MISS MARY COX,

Committee.

Married.

Bemis-Pointer.

Thursday evening, Aug. 18, 1904, at the pastor's home, Como, Miss., occurred the marriage of Mr. H. H. Bemis and Miss Helen Pointer.

Mr. Bemis is a son of Dr. Bemis, Pope, Miss., and Miss Pointer is the second daughter of Mr. John Pointer, Como, Miss.

This couple begins the new life under very favorable skies. Mr. Bemis holds the splendid position of bookkeeper for Taylor & Son and both have many friends here.

Como, Miss.

Happiest Woman in Texas.

How She Was Cured of Cancer.

March 3, 1904.
Dr. D. M. Bye Co., Dallas, Texas:

Dear Sirs—I suppose you would like to hear about my nose, so I thought it my duty to write to you. Two months' treatment has completely cured my nose, for which you have my heartfelt thanks. I will recommend your treatment when and wherever I can. The cure of my nose has brought me much happiness. Yours respectfully,

Mrs. M. J. McCrory,

Marty, Texas.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy safe and sure. Write for free book to the Originator's Office, Dr. B. M. Bye Co., Box 462, Dallas, Texas.

The Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. BYE for his Balm Oil to cure them of cancer or other malignant diseases. Out of this number, a great many old people whose ages range from seventy to one hundred years on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. BYE, Drawer 1171, Kansas City, Mo. (If not affixed, cut this out and send to some suffering one.)

The Delineator for September is well up in point of excellence with the already established record it has made. It should be in every home.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75c.

Hall's Family Pills are the best.

We are sorry to learn that the demand for *Biblical Studies*, published by the American Baptist Publication Society, while good, is not so great as was expected. For adult classes and individual students who desire a comprehensive view of the word of God there is nothing better. It is a reflection on the denomination that new editions of this most valuable help are not called for.

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Dr. C. I. S. Cawthon, Andalusia, Ala., declares "Tetterine is superior to any remedy known to me for eczema and stubborn skin diseases." Many other physicians unite in this testimony. It has accomplished wonders in their practice. It is amazing that any one would suffer with itching, burning skin diseases when relief might be had infallibly from the use of a 50 cent box of Tetterine.

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Try one of Brown Bros. Columbus Buggies.

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The new paper-making machines which make the modern magazine possible are wonderful. There is one paper mill, for instance, at Rumford Falls, in the woods of Maine, which turns out every day a strip of paper one hundred and forty four feet wide and one hundred and fifty miles long—long enough to put a sash around the world every six months.

There are, all told, eleven hundred paper mills in the United States, producing two hundred million dollars worth of paper a year. They burn up three million tons of coal yearly, and shred two million five hundred cords of wood into pulp. About twelve million five hundred thousand trees are cut down to feed these paper mills, every tree being at least nine inches in diameter. One month's issue of the *Woman's Home Companion* requires as many trees as there are on a good sized farm. If you tear off a tiny corner of this page, and put it under a strong microscope, you will notice the little splinters of wood of which all magazine paper is made.—September *Woman's Home Companion*

The Mitchell Wagon Co. presented the Orphanage with a handsome wagon.

A Good Way for Children to Make Money.

Read the advertisement of Valentino Manufacturing Co., Nashville, Tenn., on another page, and you will find a good way to make money. Mr. Valentino buys great cans full of pure sweet gum from Miss. and other southern states, and has it cleaned and sweetened and is now offering little boys and girls a big ones a rare chance to make money. Read his offer. He trusts children who read this paper.

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Clinton, Mississippi.

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The next session will begin September 8, 1904. Rooms are reserved in the order of application accompanied by a remittance of \$5.00.

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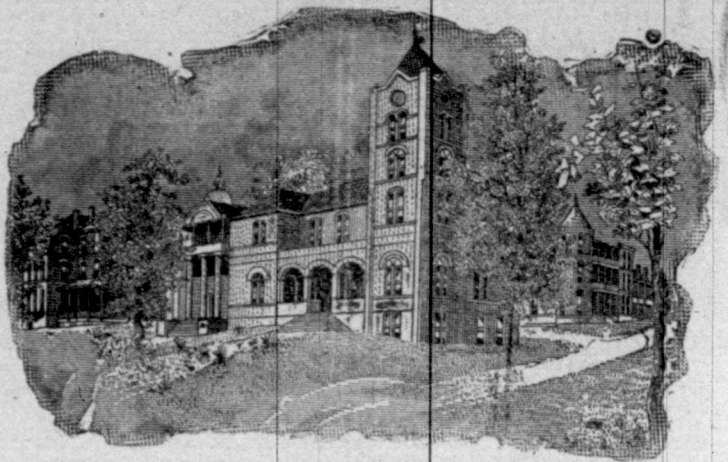
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